

By Dono Anthony

Mr. R O G E R S's
S E R M O N
Preach'd at the
F U N E R A L
Of the H O N O U R A B L E
S U S A N N A N O E L, &c.

[REDACTED]

MA. A. O. G. E. R. 22

S E R M O N

Preached at the

F U N E R A L

Of the Honourable

SUSANNA WOEL, &c.

[REDACTED]

A 26
S E R M O N

Preach'd at the
F U N E R A L
Of the H O N O U R A B L E
SUSANNA NOEL
Of *Cotesmore,*

Relict of the Hon^{ble} *BAPTIST NOEL*,
and Mother to the Right Hon^{ble} *BAPTIST*,
late Earl of *Gainsborough*.

A T T H E
Parish-Church of *Exton*, in the County of *Rutland*.
January 18. 1714.

By *SAMUEL ROGERS, A. M.*
Rector of *Pickwell*, and Vicar of *Exton*; and Chaplain
to the R^t Hon^{ble} *Dorothy*, Countess of *Gainsborough*.

*Publish'd at the Request of the near Relations of the
Deceased.*

L O N D O N:
Printed by *Geo. James*, for *JONAH BOWYER* at the *Rose*
in *Ludgate-street*. M DCC XV.

A
SERMON

Preach'd at the

FUNERAL

Of the HONOURABLE

SUSANNA NOEL

Of Gainsborough.

Relict of the Hon^{ble} BAPTIST NOEL,
and Mother to the Right Hon^{ble} BAPTIST,
late Earl of Gainsborough.

AT THE

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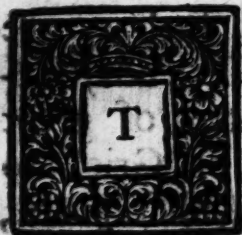
F U N E R A L

Of the HONOURABLE

SUSANNA NOEL, &c.

R O M. viii. 18.

For I reckon that the Sufferings of this present Time, are not worthy to be compared with the Glory which shall be revealed in us.



THE Apostle had been shewing the Excellency of the Law of Faith, beyond that of Works: And affirms in the beginning of this Chapter, That now there is no Condemnation to them which are in Christ Jesus; who walk not after the Flesh, but after the Spirit. But altho' their Lord did not condemn them, yet he knew full well, that they would meet with severe and hard Treatment from the Jews, and the

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rest of the wicked World, for this their sincere Profession ; and therefore endeavours to arm them against all Adversity : And in order thereto, puts 'em in Mind of the Relation they stood in to Almighty GOD himself, as being his *adopted Sons and Children* for the Sake of Jesus Christ. It was necessary indeed *they should be conformed to the Image of his Only Son* in suffering Afflictions ; but then here lay their Comfort, That if *they suffered, they would also together with him be glorified* in their Father's Kingdom. And if they did but once fairly compute the Matter, and reason it thoroughly with themselves, they would soon find the Weight of present Affliction to be of so little Account, as *not worthy to be named, or to come in Competition with that exceeding Weight of Glory, which shall one Day be revealed in them, or manifested unto them.*

And as the Case stands thus, with reference to Persecutions, those severest of all Tryals, so will the Prospect of future Glory much more be an Over-balance to lesser Afflictions, such as are the Deprivation of Goods, the Loss of Friends, Relations, &c. And certainly it is Matter of great Comfort, and a mighty Mitigation of Grief to think, that of what kind soever our Afflictions be, yet still we have a Remedy in hand, not only sufficient to alleviate its Pain to us, but even to make us rejoice in Sufferings.

This

This will be a great *Paradox* to Men of Carnal Appetites, but yet if we can once raise up our Minds towards Spiritual Things; we shall straitway count with St. Paul, all worldly Goods and Accidents of Life, to be of no great Concernment; and shall learn to despise even Affliction and Pain, if so be by that Means we can but win Christ, and be received up with him into Glory.

All our Distrust is, lest we should be deceived in this Matter, and that no such Glory will ever come to be the Lot of the patient Sufferer; but these our Suspicions are perfectly vain and groundless. The Apostle was aware of all this, and therefore does not barely conclude in the general, that future Glory is an Over-balance to present Sufferings; but goes on to prove farther, and to make it good likewise from undeniable Argument, that every good Christian is certain of having his Share in future Glory. In order to make out this more distinctly, I shall follow the Apostle's Method, and shew these two Things:

First. In the general, that future Glory is an Over-balance to any present Affliction. And then

Secondly. In a more particular Manner, and that from the Apostle's own Reasonings, that every good Christian will have his Share in that Glory. And as I go along, both under the one, and the other Head, shall endeavour to adapt the Apostle's Matter to the present melancholy Occasion.

First. I am to shew in the general, That future Glory is an Over-balance to any present Affliction. I shall have Time but just to touch upon this Point, and you will easily conceive the Truth of the Assertion laid down, if you consider, that future Glory or Happiness will not only be in its Kind the most perfect and complete; but also in its Duration the most permanent and lasting.

It will be in its Kind the most perfect and complete Happiness, as being beyond our present Conceptions and Capacities; and also without any Mixture or Alloy. And thus much is fairly intimated to us by the Apostle, where he tells us, *That Eye hath not seen, nor Ear heard, neither can it enter into the Heart of Man to conceive the Things, which God hath prepared for them that love him.* He assures us moreover, *That our Bodies must undergo a Refinement; that our Corruptible must put on Incorruption, and our Mortal Immortality,* before we can be admitted into Heaven, or be in a Capacity of seeing God as he is; or comprehending the deep Things of him. For, as he goes on, *Flesh and Blood cannot inherit the Kingdom of God; neither does Corruption inherit Incorruption.* And then that this Happiness is to be also without any Mixture or Alloy, we are taught in the Revelations, Chap. xxi. 4. *And there God shall wipe away all Tears from their Eyes, and there shall be no more Death, neither Sorrow, nor Crying, neither shall there be any more Pain.* And as future Happiness will be the most perfect in its Kind, so also the most permanent and lasting in its Duration.

Duration: For, as the Apostle teaches, it is to be an *incorruptible Inheritance, a never-fading Crown, an eternal Weight of Glory.*

And as the Glory is the most complete, and will abide for ever; so good Christians cannot fail of being put into the Possession thereof: For, as S. Paul teaches by Inspiration from the Holy Spirit, Christians are become *God's adopted Sons and Children*; and, as natural Sons have a Right to the Inheritance, so those that are adopted, are taken by the Good-Will of the Parent into the very same Privilege with natural Sons; and if Sons, then in course Heirs, Heirs of God, and joint Heirs with Christ, who is not ashamed to call them Brethren: So that if they suffer, they cannot fail also of being glorified together with Him.

And this Glory they will live for ever to enjoy; to which purpose our Saviour teaches, *Jo. viii. 51. Verily, verily, I say unto you, if a Man keep my Sayings, he shall never see Death*; or rather, as it should be rendred, *he shall not see Death, εἰς τὸν αἰῶνα, for ever*; but shall live again, and that eternally. Or, as it is more emphatically yet express'd in S. Luke, and said of those, who are counted worthy to obtain that World, and a future Resurrection, that they cannot die any more, *οὐδε γὰρ ἀποθανεῖν ἐτι δυνατόν*. They cannot; there is no Possibility, that such should die any more: They being the Children of God, and equal unto the Angels. And if this be their Case, it necessarily follows, that they must live for ever, *Luke xx. 36, &c.* Thus have I given you
a short

a short Sketch of that Glory that is unmixed, and everlasting, and that awaits the Blessed.

Now, if you please, you may throw into the other Scale all the Miseries and Afflictions of Life, of what Nature or Kind soever, and try if they will preponderate. Alas! the single Consideration that every Affliction here must soon have an End, and be terminated together with our Lives; which Life, if compared with Eternity, is but as one Moment, as the Twinkling of an Eye, as a single Sand, or Drop of Water, to those numberless ones that are contained in the vast Ocean: This single Consideration (I say) will determine the Matter, and demonstrate the little, or rather no Proportion there is betwixt present Affliction and future Glory. So that Christians have good Reason, as S. Paul advises, 2 Cor. iv. 17. to bear with those light Afflictions, which are but for a Moment, whilst they know 'em to be working for them an exceeding and eternal Weight of Glory; whilst they look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal.

And here (my Brethren) give me leave to observe to you, with reference to the good Lady, whose Remains lie here before us, a lamentable Spectacle of humane Weakness and Frailty! That altho' she seem'd to be born to Happiness, (her Father having a plentiful Estate, and she the sole Heiress of it; by vertue whereof, she was married

ried into an *Ancient and Noble Family*, and had likewise a promising Issue; yet, notwithstanding all this, (like other frail Mortals) had her Share of Afflictions.

For in the first place, she had the Misfortune to bury her Husband, with whom she had liv'd in all conjugal Love and Affection, and who was a most graceful Person, and the very Desire of her Eyes; and all this in the Flower of his Youth. After this, she lives to see her only Son, the late Noble Earl of GAINSBOROUGH, to be taken from her; who was, in all respects, a most dutiful Son, and a Pattern also of Piety, and Goodness, in the very midst of Temptations. And then, to complete her Misfortunes, was herself seized with a painful and lingring Distemper, which prov'd her End. All which Misfortunes and Miseries she underwent with so Christian-like a Temper, and thorough Resignation of herself to God's righteous Will and Pleasure; that it was a strong Indication, that this her Suffering with Christ would be an Occasion of her being glorified together with him. But I hasten to the Second Thing proposed, *viz.*

Secondly, To shew in a more particular manner, and that from the Apostle's own Reasonings, that every good Christian will have his Share in future Glory. And,

1. He

bnd I. He proves this from the general Expectation
 the whole Christian World was under, of being
 freed from their Miseries, and glorified for their
 Sufferings. For, as He teaches us, in the Words
 following the Text, *The earnest Expectation of the
 Creature waiteth for the Manifestation of the Sons of
 God.* Which Words, as also the following Verses,
 have been somewhat perplexed by divers Inter-
 pretations: But without troubling you with Di-
 sputes, I will lay before you what I take to be
 their plain Meaning, and as such is excellently
 well accommodated to the Apostle's Purpose, whose
 Intention is plainly to afford Comfort to Christians
 under every Affliction of Life; and, to this End,
 proposes to their Consideration, the well-grounded
 Hope all Christians had of future Glory; *Rom.*
viii. 19. For the earnest Expectation of the Creature
waiteth for the Manifestation of the Sons of God. In
 the foregoing Verse he had shewn, that present
 Affliction, on account of its Lightness and Short-
 ness, was not worthy to be compared with fu-
 ture Glory: In this and the following Verses,
 assigns a Reason of his Assertion; to wit, because
 the whole Christian World lived under great
 Longings, and Expectations of that Glory. And
 that this is the Meaning of the Passage, will ap-
 pear by a brief Interpretation of the
 Words; and by *Creature*, is to be un-
 derstood *Christians*. So that the
 Meaning of the Verse is, that *Chri-*
stians long after, and wait earnestly, in Expecta-
 tion

2 Cor. v. 37
 Ephes. ii. 10.
 James i. 18.

tion of the Resurrection, when it will be made manifest to all who are God's Sons and Children. *The Creature* indeed, or, which is the same thing, *Christians*, are made subject to *Vanity*, and *Corruption*; are made liable to *Afflictions*, *Miseries*, and even *Death* itself; *not willingly* indeed, not from any *Choice* of their own, but by reason of *Him*, of *Almighty God*, whose good *Pleasure* it was to subject 'em to the same, on account of *Adam's Sin*; yet still in *hope*, that they shall one *Day* be deliver'd from this their *Bondage* of *Corruption* and *Slavery*, into the glorious *Liberty* of the *Children of God*. For we know that the *whole Creation*, the whole *Body of Christian People*, (according to the *Scripture Style*) do perfectly groan within themselves, and, like *Women with child*, travail (as it were) in *Pain* together until now, in order to their *Deliverance*. He adds until now, that is, even from the *Time* of their *Lord's Resurrection*, and *Ascension* into *Heaven*, (when *Christians* began to be persecuted for *Conscience-sake*) to that very *Day* he was inditing his *Epistle* to them. And as he goes on, not only they, not only the common *Body of Christian People*, but ourselves also, who are dignified with the *Apostleship*, and who have the *first Fruits of the Spirit*, who have been extraordinarily enlightened, and endued with many wonderful *Gifts* and *Graces*, even we ourselves groan within ourselves, waiting for the *Adoption*. By which, cannot be understood the *Adoption* they had at their En-

trance into Christianity, but, as the Apostle explains himself, the Completion of that Act in their Persons; to wit, the Redemption of their Bodies at the Resurrection.

So that if all Christians lived under this Expectation, and were ready to endure all manner of Afflictions for the Maintenance thereof, and, if the Apostles themselves, who lived under the Influence of the Spirit, and therefore could not err in Judgment, had the very same Longings and Expectations; then it is evident, that there must be a future Glory, for which they did all so constantly, and so patiently, wait.

Especially, if to this you add, that by renouncing their Hope, they might soon have got rid of all their Troubles; so that if they did, notwithstanding, maintain it, it must have been from an immovable Persuasion of their being one Day glorified for their Pains.

But then, that Christians might not mistake his Meaning, or fondly imagine, that they were immediately to be glorified, he puts ear in mind, ver. 24. that for the present they are saved, and must live by Hope; which would not be Hope, but Vision, or Enjoyment, if they were put into actual Possession of it. *We are saved by Hope, but Hope that is seen is not Hope, for what a Man seeth, why doth he yet hope for? But if we hope for that we see not, when do we with Patience wait for it?* And then, this our patient and enduring Hope will meet with an answerable Recompence.

Here

Hath then again, (my Brethren) let me observe
 to you, that the deplorable Condition of the Ob-
 ject here lying before us, is but too sure a Proof
 of its being subjected to Misery and Corruption,
 not willingly indeed, but by reason of God's Plea-
 sure: who subjected the same, yet still in hope
 (like the Primitive Christians) that she should be
 rais'd again to Glory. For it was observable in
 her, that as her Misery and Pain increased, so was
 her Hope enlarged; and her Patience doubled;
 in so much that those about her were almost induc'd
 to think, that she felt little or no Pain, a thing
 impossible in so bad a Malady. Alas! she felt
 (there is no doubt) as much Pain as others; but
 had so much Resolution as to keep it to herself.
 Moreover, her Thoughts were taken up in con-
 templating that Glory, she did with so much
 Eagerness hope, and with so exemplary a Patience
 wait for, and therefore had neither the Mind
 nor the desire for Complaining. But again,
 If Another Argument, by which the Apostle
 shews, that the present Sufferings of good Chri-
 stians, shall be rewarded with future Glory, is
 taken from the Assistance that is afforded 'em in
 their Straits by God's Holy Spirit. See the Apo-
 stle's own Words to this purpose, Rom. viii. 26.
 The Spirit also helpeth our Infirmitie, in so
 far as we cannot pray for our selves: But the Spirit itself maketh Intercession for us with
 Groanings, which cannot be uttered. Now

Now by the *Spirit* here, something different from a Man's own Mind and Spirit, is plainly to be meant, and that because it is put in opposition to it; whereas a Man's own Mind is a constituent Part of himself. It is also said here, to help together with a Man's own Spirit, and to teach it to pray for those things itself is ignorant of. So that by the *Spirit* here, must be understood God's *Holy Spirit*, who will afford his Assistance to good Christians; not as their *Advocate* or *Mediator*, (for this is the Office of Jesus Christ) but as their *Intercessor*, or rather *Director*; to wit, by putting into their Minds, and inspiring them with proper Thoughts, and Desires, (and Petitions, and such as are agreeable to God's Will, both as to the Matter and Manner of them. Alas! in our Straits and Necessities, our Minds are too apt to be hurried and perplexed, and to be driving at those Devices, and putting up those Petitions, that are neither fitting for God to grant, nor us to receive: So easily may we err, as to the Matter of them; and, *we know not of ourselves what to pray for as we ought.* Moreover, our Minds are liable to Rovings, and Wandrings, and Sinkings, and Despair; so that as to the Manner and Fervency of our Prayers, we shall likewise stand in need of Assistance. And here again, the *Spirit* affords us his Direction, and intercedes for us, *ὡς περ τοῦ Χαὐεῖ ὡς περ ἡμῶν*, interposes his good Offices in our behalf; and that by stirring up our Minds, and quickning them into a

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becoming Fervency, and by exciting in 'em such Sighs and Groans as are unutterable, as considering the Conflicts and Agonies we labour under, are too big to be express'd; but yet, which are as explanative of our Thoughts as any Words can be, and which are full as well understood by Him, who is the great Searcher of Hearts. For as the Apostle goes on, ver. 27. *He that searcheth the Hearts, knoweth what is the Mind of the Spirit, because he maketh Intercession for the Saints, according to his own Mind and Will.* And what says S. John? 1 Epist. v. 14. *If we ask any thing of God according to his Will, he heareth us.* He regards the Petition, and we shall find it answer'd. So that if good Christians are sure of thus asking aright by the Help of the Spirit, then must they in course, as a Crown of all their Labours, be one Day glorified. Once more;

Thirdly and Lastly. The Apostle proves the same Point unanswerably from that Chain of Gracious Purposes, which GOD has determin'd with himself to accomplish upon all those that love him. To this Purpose the Apostle, ver. 28. *Moreover we know that all Things, every Affliction and Calamity of Life, worketh together for Good to them, who are the Called according to his Purpose.* Who are ready to obey the Divine Call, in believing and following the Gospel of his Son Jesus Christ. For, as he goes on, *whom he did fore-know to be thus ready upon his Call to receive the Gospel, those he did predestinate, did determine before-hand with him.*

himself, that they should be conformed to the Image of his Son (in suffering Affliction) who was to be the First and Chief among his suffering Brethren: Moreover, whom he thus predestinated to be like his Son, them he also called forth to suffer, and whom he thus called, (if so be they were ready to pay Obedience thereto,) them he also justified, intended to deal with 'em as with just and upright Persons; and whom he justified, them he will also glorify at the last Day.

It must be remembered here, that this Chain of Gracious Purposes will work for the Good only of those that love God; and those love God according to the Scripture-Notion thereof, that are ready to pay Obedience to all his just Commands, as he is their Sovereign and Lawgiver. For, as St. John teaches, *This is Love, that we keep his Commandments.* And, if so, Then give me Leave once more to observe to you, with reference to the Deceased, that She not only believed in Jesus, but paid also a ready and constant Obedience to his Commands, as to her Lord and Master. She was ever constant in her Devotions both in Publick and Private; and had a particular Veneration for the Publick Offices and Services of the Church, especially that Part thereof, that related to the Communion of Christ's Body and Blood, in which (as Opportunity offered) She did always partake; and that with an Exemplary Devotion; as knowing that the only Pure Stream for the Purging and Washing away of

of Sin, was the Precious Blood of the Immacu-^{late} Lamb. And, as She was Pious, so did She shew forth the Effects thereof by an extensive Charity; as those poor Neighbours that have been relieved, and those Widows and Orphans that have been refresh'd by Her Bounty, must testify. So that She seem'd to love GOD according to the Commandment, and being conform'd likewise to the Image of His Son in Suffering, we have Ground to hope, that all the Gracious Purposes of GOD towards those that love Him, will have their Accomplishment in Her Person.

After all these Proofs, as the Apostle goes on in a Sort of Triumph; *What shall we say then to all these Things? If GOD (who is above all) is for us, who can appear against us, with any Hope of Success? And he that spared not his own Son, but deliver'd him up for us all, How shall he not with him freely give us all Things? Who shall lay any Thing to the Charge of God's Elect? It is God that justifies, Who is he that can pretend to pass any Sentence of Condemnation? It is Christ that died, yea rather, that is risen again, who is even at the Right-hand of God, in full Power and Authority, and who also maketh Intercession for us.* All which is Matter of strong Argument, that the Good Christian cannot fail of being glorified. But the Time will not suffer me to enlarge farther on these Things.

I shall only add with the Apostle, that so firmly are Good Christians rivetted in the Favour and Love:

Love of GOD, for the Sake of Jesus Christ, That neither Tribulation, nor Distress, nor Persecution, nor Famine, nor Nakedness, nor Peril, nor Sword, nor evil Men, nor evil Spirits, no, nor Death itself, nor any other Creature (of how malignant a Nature soever, or however bent upon Disappointing their Hope) shall ever be able to effect it, or separate them from the Love of God, which is in Christ Jesus our Lord: So that in all these Things we are more than Conquerors, thro' Him that loved us.



F I N I S.